

Commentary

Gender Dynamics Analysis: Uncovering the Roles and Identities of Bugis-Makassar Women

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1. Introduction

Gender refers to the socially created assumptions, duties, opportunities, and relationships associated with the female or male sex. Gender is society's differentiation in terms of position, rank, and division of labor based on sex. Gender analysis can also be used to examine situations in order to better understand the cause-and-effect relationships that shape reality. Gender is a social and cultural construction that differentiates the treatment between men and women, which may tend to benefit both men and women, so gender is not a fundamental issue. In Bugis society, gender identification is divided into five categories, each of which serves a specific purpose. They are identified as female (*Makkunrai*), male (*Orowane*), feminine male (*Calebai*), masculine female (*Calalai*), and mute (a mix of male and female). These are developed based on initial characteristics and environmental influences (Nurohim, 2018).

The focus of this study is on women (*Makkunrai*). Since women are generally seen and treated as 'second class', it sometimes is misinterpreted that gender studies are exclusively directed toward women. This construction is no longer just based on biological or sex differences that individuals have. Through a strong socialization process, gender ideology is formed and internalized in society. Within the gender ideology that is formed, there are stereotypes or images attached to the roles of men and women. For example, women are often connoted as being gentle, beautiful, emotional, and having a motherly nature.

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On the other hand, men are often perceived as strong, rational, powerful, and manly. These social stigmas and expectations of gender roles can influence the behaviors, attitudes, and expectations accepted by individuals in society. Although common, the position of men and women in discourses that are usually explored through gender studies is still important today. There are still gaps that need to be filled with new analyses to color the treasures and dominance of gender analysis so far.

This paper examines how gender dynamics shape the contribution of human networks to research and uses gender differences to explain why gender should be considered in sociology (Kent, et al 2019). However, many of these approaches are not tested through a gender lens, leading to a gender gap in empowerment in the agricultural sector. Considering the current understanding of gender dynamics within households (Brearley et al., 2020), the article discusses the theory of gender identity development (a dynamic system framework for gender identity development). It suggests critical aspects of pre-symbolic gender (Sterling, 2019). By reflecting on multiple experiences, individuals can learn and grow. Similarly, when examining the stratification of the Bugis-Makassar community, sociologists have identified three distinct categories. These cultural patterns and heritages can also be traced and studied sociologically (Ahmadin, 2021). The shift in cultural values and gender relationships reveals the impact of various forms of inequality that influence and are reflected in society. For example, women may face difficulties or conflicts in traditional marriages when their roles require them to work outside of the home (Sassler et al., 2020).

The influence of the feminist movement on sociology has encouraged sociology to focus on issues of gender relations and women's lives. Many sociological theories have recently addressed this issue. Macro social functionalism theories, conflict analysis theories, and neo-Marxian world system theories all explore households in political systems. Marxian world system theory explores the household in the political system as a way to explain the socially subordinated position of women. Interactionism and ethnomethodology (two micro-social theories) examine how gender differences are created and recreated in individual relationships (Hedriyanti & AB, 2021). These social constructions can shape individuals' mindsets and actions, both consciously and unconsciously. It is important to remember that gender ideology is socially constructed and can vary across cultures and contexts. This understanding opens up space to question existing gender stereotypes and strive for more inclusive and equitable gender equality. In general, there is an assumption that in South Sulawesi, especially in some tribal cultures, there are social patterns and traditions that emphasize women's limited roles and positions. This can include restrictions in access to education, economic opportunities, political participation, and decision-making. Women may face pressure to conform to conservative social norms and have higher expectations to take on domestic roles and support other family members.

However, a historical perspective of Sulawesi reveals that the Bugis-Makassar tribe has a very respectful and protective attitude towards women. They recognize the important role of women in society and provide opportunities for them to occupy strategic positions (Ilyas, 2019). Many ancient documents, although in short fragments, describe the differences in rank, duties, and functions between men and women in Bugis society throughout its historical and cultural evolution. As these ancient works were not designed to provide such answers, contemporary gender discourse is unthinkable, hence the explanation is more about social, cultural, political, economic, and other values (Kesuma, 2019). The *Lontarak* used in this study has many *Pappaseng* covering virtues, but it has minimal discussion of the roles of men and women in household, political, and cultural roles. These ancient writings are essential for understanding gender relations in Bugis culture in South Sulawesi, both in understanding the intricacies and dynamics of the past and in weaving a red thread to provide color in living life now.

In terms of the status, roles, and functions of women in social constructions, both normatively and empirically, there are different historical dynamics to women's rights in the archipelago. Even in the 18th century, when there was still practically a stereotype against women throughout the archipelago, this was not the case in Bugis society. In his book, *History of Java* (cited by Mantik, 1817 in Rosdiana, 2020), Thomas Stanford Raffles noted his admiration for Bugis women's role in his society.

"The women are held in more esteem than could be expected from the state of civilization in general, and undergo none of those severe hardships, privations or labors that restrict fecundity in other parts of the world"

It is told in literary works included in *La Galigo* or *Sure'galigo*. The presence of women in these literary works cannot be ignored as they are an important aspect in the historical development of Bugis society at that time. The presence of Bugis women in *La Galigo*, such as *We' Opu Sengngeng*, *We' Tenri Abeng*, and *We' Cudai*, colored the style of government and the development of independent Bugis women, which became the starting point for the emergence of Bugis women as partners of their husbands in running the wheels of government (Ilyas, 2019). In the *Lontaraq* texts, it was found that the position of Bugis women in this tradition was not only a domestic symbol or caregiver for their husbands and children, but also controlled the social and political institutions of the community.

This shows an understanding of the values of gender equality in Bugis culture. Gender equality is a position where a person's sex does not determine their opportunities, possibilities, freedoms, and significance in life (Jahan, 2021). The bilateral kinship system in Bugis culture also plays an important role in demonstrating equal gender relations for women. In this system, women are equal to men in terms of family rights, responsibilities, and inheritance rights. This demonstrates the principle of equality in the relationship between women and men in Bugis society. Thus, it is not appropriate to attribute assumptions about 'women's oppression' to Bugis culture in general. Each culture has its own dynamics and complexities, and gender equality can be found in many different cultural contexts. Therefore, it is important to avoid generalizations and respect cultural diversity and a more holistic understanding of the role of women in Bugis society.

In a socio-historical context, the people of South Sulawesi generally accept the presence of women as leaders and play a role outside the home, as long as these roles do not neglect their duties as head of the household. In fact, many national figures who came from South Sulawesi were dominated by women. Brave women, movement, political figures, and educational figures have surpassed male dominance in South Sulawesi. Some examples of figures recorded in history are Opu Daeng Risaju and Salawati Daud from Luwu, Emmy Saelan from North Sulawesi, Andi Depu from Mandar, and many other female figures. Bugis egalitarianism also applies to gender equality. Not only in daily social institutions, but Bugis women are also placed on an equal level with men, even in the political system. The chronicles of several Bugis kingdoms, such as Luwu, Bone, Tanete, Soppeng, and Wajo in several times record kings from the women's side. Bugis women who became kings in their kingdoms were not just decorating genealogies (*Lontaraq*) but also actively contributing to the progress of their people.

In South Sulawesi society, women's successes and contributions in various fields have been recognized and appreciated. Local communities have accepted the idea that women have the same capabilities and abilities to lead and achieve in their fields. South Sulawesi's women leaders have inspired the young generation and proven that women can play a significant role in social, political, and educational transformations. Their presence illustrates a cultural shift and an increased awareness of the importance of gender inclusion in community development. In the context of South Sulawesi, women have successfully broken through male dominance and demonstrated that they can become leaders, drivers of change, and valuable contributors in various aspects of life. The roles and achievements of these female figures not only enrich the local history of South Sulawesi, but also provide inspiration and motivation for other women to take an active role in society and realize their full potential.

However, some Bugis-Makassar families still adhere to a patriarchal culture. Growing up in a patriarchal-agrarian culture, Bugis women are often said to have dominant roles in the kitchen, well, and bed. In the study of gender and feminism, patriarchal discourse is a violent discourse because it traps women in a low/inferior position by allowing men to determine standards for women on how to see, feel, think, and act in society (Alam & Alfian, 2022). Women are often placed in unfavorable positions (Akbar, 2022). Although patriarchal traditions still play a role, Makassar women have important roles in family life, economy, and customary institutions. With ongoing social change, Makassar women are increasingly demonstrating their abilities, aspirations, and contributions to achieving gender equality and women's empowerment. Thus, it is exciting to study more deeply from the sociology side related to the analysis of gender dynamics in the Bugis-Makassar tribe in South Sulawesi to understand the dynamics of social change and the role of tradition in influencing the position and welfare of women in the community.

2. Makassar Bugis Women's Identity

2.1 *Makkunrai Intan Permata Keluarga* (Women as Diamond Jewels in the Family)

In Bugis-Makassar society, women are considered as precious gems and must be kept pure. Therefore, Bugis-Makassar women have an identity consisting of four main components, namely *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge* (Fitriani & Siscawati, 2021). These four elements form an integral part of Bugis women's identity and also reflect the overall identity of Bugis society. *Siri'* is a tradition and custom that has a powerful influence on the culture and daily life of the people of South Sulawesi, especially the Bugis. *Siri'* encompasses norms, customary rules, and values that are passed down from generation to generation. *Siri'* plays an important role in shaping the identity of Bugis women, both in terms of gender roles, involvement in social activities, and family responsibilities.

Bugis-Makassar women not only play a role as holders of this identity, but also have a responsibility to maintain and continue the traditions and customs embodied in *siri'*. Bugis women's identity not only encompasses gender roles and family responsibilities, but it is also closely linked to social life and the norms upheld in Bugis society. In a broader context, it comprises understanding and appreciating Bugis women's identity, including *siri'*, *sipakatau*, *sipakalebbi*, and *sipakainge'*. Thus, Bugis-Makassar women must maintain chastity in the form of virginity. Sexual intercourse before marriage is considered forbidden and can lead to divorce. Bugis women who have sexual relations before marriage will be described as a broken woman (*Makkunrai masolang*), a dirty woman (*Makkunrai marota'*), a cheap woman (*Makkunrai masémpo*), something rotten (*Agaga makebbong*), or a woman without *siri'*/shame (*Makkunrai déggaga siri'na*) (Idrus, 2023).

2.2 *Alebbireng*: Bugis women are seen as symbols of glory

Alebbireng is a form of modesty from Bugis women. One example of *alebbireng* is the high value of customs regarding the culture of *siri'* (Shame). The term *siri'* is closely related to the self-esteem of a person or family. For the name of a person and his family to be maintained, *siri'* must be respected (Agus, 2018). Women in Bugis culture are known as *alebbireng*, which means women who are guarded and defended by Bugis men until the end of their lives. The actions of women who defend their *siri'* or honor are considered a form of virtue that is highly valued in Bugis society. The concept of '*mate ri santangngi*' is used to describe a woman who died in a noble state because she defended her honor. According to Idrus in (Fitriani & Siscawati, 2021), in Bugis custom, women are considered as 'glory' (*alebbireng*) because they bear more *siri'* than men. It is like a woman bears 99 *siri'* and a man bears 1 *siri'*.

In this context, Bugis women are considered the guardians of family and community honor. They are expected to maintain attitudes, behaviors, and images that are in line with traditional values known in Bugis culture. The honor and integrity of Bugis women are considered very precious and men are responsible for protecting and guarding them. This understanding of women's role as *alebbireng* in Bugis culture demonstrates the importance of values such as honor, integrity, and primacy in maintaining family identity and dignity. However, it is important to remember that cultural interpretations and practices can vary between groups and individuals, as well as the influence of social and cultural changes that occur over time.

2.3 *Panai'* money as a Symbol of Respect

Dui' menre' (in Bugis) or *Panai'* money (in Makassar) refers to the amount of money given by the groom's family to the bride's family in the context of a marriage proposal ritual. This money is significant in determining the social status of both parties involved. In Bugis and Makassar traditions, the giving of *Dui' menre'* or *Panai'* money is an important part of the engagement or marriage proposal process. The amount of money given can vary depending on the agreement between the two families, as well as factors such as social status, economics, and traditions prevailing in the community. The giving of the money is not only a token of affection or appreciation, but also a symbolic meaning in building a relationship between the two families. By giving *Dui' menre'* or *Panai'* money, the groom's family shows their seriousness and ability to fulfill their responsibility in guiding and protecting the bride-to-be.

The research from Djabbar and Winaudri examines "Buginese Women's Attitude Toward Uang *Panai'* as One of the Wedding Cultures in Buginese". This research focuses more on Buginese women with their confessions about the *Panai'* money. And the results of the study revealed that not a few women (respondents) admitted to feeling happy if they married a man who could provide *Panai'* money as requested even though they did not know the man before. Therefore, Bugis women have a great tendency to fully agree with the high determination of the *Panai'* money (Djabbar & Winaudri, 2020). *Panai'* money is defined as spending money, and *Panai'* money is different from the dowry at the time of marriage because the dowry is shared between the bride and groom while the *Panai'* money is given to her family, which is determined according to the social status and education level of the woman. Because in the decision-making, the amount of *Panai'* money is the decision of the woman's family (Yansa, 2019).

In addition, this money also reflects the social and economic status of the groom's family. The larger the amount of *Dui' menre'* or *Panai'* money given, the wealthier and more prestigious the groom's family can be shown, which can affect the perception and social position of both parties in the community. *Dui' menre'* or *Panai'* money is one of the traditions rich in meaning and cultural value in the context of marriage in Bugis and Makassar communities. However, it is important to remember that practices and interpretations can differ between families and regions, and are subject to change in line with social and cultural developments. If a man wants to get married, in addition to the dowry, an obligation must be carried out, namely *Panai'* money. *Panai'* money is defined as spending money. And this *Panai'* money is given to the family of the prospective bride he wants to marry. *Panai'* money is different from the dowry. *Panai'* money is spending money for a woman's wedding reception offered by the man who proposed to her. Meanwhile, a dowry is a gift given by a man to a woman, and it belongs entirely to the woman (Almaida, 2023).

The giving of *Panai'* money from a man to a woman was originally an expression of gratitude, respect, and pride of the man towards the woman and was not a form of squandering money used for the needs of the woman's party from start to finish, even though the man afterward gave money. Men are the full property of women and are only used during the wedding ceremony, but the meaning and value of *Panai'* money remains as a sign of a man's admiration and respect for the woman he loves (Rinaldi et al., 2022). The *Panai'* tradition is a hereditary tradition that originated from the ancestors of the Bugis tribe. This tradition aims to teach the importance of women's dignity and remind the community that women deserve to be respected and valued. In the *Panai'* tradition, the main role is to give respect to women and recognize their value in society. This is done through the gift of money or other assets from the man's family to the woman's family as a form of appreciation and gratitude of the woman's worth. This tradition reflects the Bugis community's concern and interest in women and their efforts to maintain women's dignity and integrity. Through the giving of *Panai'*, Bugis society teaches values such as respecting, valuing, and protecting women in various aspects of life.

To this point, research on *Panai'* money (spending money) in Bugis Muslim family marriage law has focused on two main topics. First, research that examines that from a philosophical point of view the high level of *Panai'* money in the Bugis tribe is a form of a man's seriousness if he agrees to the agreement of both families to marry his prospective wife and as a form of motivation to realize desires related to the selection of prospective life companions (Fitriyani, 2022). Secondly, a study looking at the sociological features of *Panai'* money in the Bugis tribe found that the amount is not small, it is determined by education level, race/caste, economic level, physical condition, maiden status, and hajj title (Kadir, 2017). The *Panai'* tradition also has a deep symbolic meaning. The gift is not only material, but also symbolizes the attention, love, and support given by the man's family to the woman's family. It is also a way to establish good relations between the two families and strengthen social ties within Bugis society. By keeping and maintaining the *Panai'* tradition, the Bugis community continuously reminds and teaches the importance of respecting women as individuals with high self-esteem. This tradition is an effort to strengthen the role and position of women in Bugis society and to promote gender equality and respect for women at large.

2.4 Mother in Family and Society

Women's identity as mothers in the Bugis-Makassar tribe reflects the rich culture and diverse roles in the community. The identity of Bugis-Makassar women can be understood through several aspects,

including gender roles, customs, economic life, and religion. First, in the context of gender roles, Bugis-Makassar women are responsible for protecting and maintaining the family. They play the role of mothers, wives, and caregivers of children. Makassar's women also have roles in public life, including in social and political activities. They can participate in community forums and have a voice in decision-making that affects their community. This is in accordance with "Bugis women in *Lontaraq* manuscripts, it was found that the position of Bugis women in the tradition played a role not only as a symbol of domesticity or caretaker for her husband and children but also dominated the social institutions of society and politics. Bugis women in the Bugis *Lontara* are called *materru na' malampe nawa-nawa* (dare to have a vision and mission) (Ilyas, 2019).

Second, customs play a central role in the identity of Bugis-Makassar women. Traditions and social norms passed down through generations form the basis for women's roles and actions. Makassar's women are involved in maintaining and continuing cultural traditions, including in traditional ceremonies, dances, music, and art that are unique to the Bugis-Makassar tribe. Third, in economic life, Bugis-Makassar women have a significant contribution. They are involved in various types of work, such as farming, trading, and managing home businesses. Makassar's women are often the backbone of the family economy, with their skills and knowledge. Fourth, religion also plays a role in the identity of Bugis-Makassar women. The majority of Makassar's adhere to Islam, and women play an important role in daily religious activities. They are involved in religious ceremonies, and traditional rituals, and support other religious activities within their community.

The identity of Bugis-Makassar women reflects the diversity of their roles and contributions in community life. Although patriarchal traditions still influence some aspects of life, Makassar's women also demonstrate their abilities, aspirations, and contributions in achieving gender equality and women's empowerment. Recognition and appreciation of Bugis-Makassar women's identity is important to promote gender equality, cultural diversity, and women empowerment in an inclusive and harmonious society.

3. The Role of Women in the Tradition of the Bugis-Makassar Tribe

The role of women in the Bugis-Makassar tradition has depth and diversity that reflects rich and complex cultural values. Makassar's women play an important role in various aspects of life, including in the social, cultural, and religious context. The following are some of the roles women play in the Bugis-Makassar-Makassar tribe tradition:

- a. Role as custodians of custom and culture: Makassar women have an important responsibility in maintaining and spreading their customary and cultural values. They play a role in maintaining and continuing the traditions, traditional ceremonies, dances, music, and arts that are typical of the Bugis-Makassar tribe. Women are also often the guardians and maintainers of the cultural heritage of families and communities.
- b. Role in the kinship system: Makassar women have a central role in a complex kinship system. They are often responsible for maintaining family relationships and bonds, including maintaining relations with the extended family, facilitating family gatherings and events, and playing an important role in marriage and birth ceremonies.
- c. Role in economic life: Makassar women also play an active role in economic activities, both at the household level and in the market. They are involved in various types of work, such as farming, trading, managing home businesses, and handicrafts. Women are also involved in the process of production and distribution of agricultural products and traditional crafts.
- d. Role in religion and spirituality: Makassar women have an important role in the context of religion and spirituality. They are involved in religious ceremonies, traditional rituals, and daily religious activities. Women are often the successors of spiritual knowledge and religious practices passed down from generation to generation.
- e. Role in education and learning: Makassar women also have an important role in education and learning in their community. They are responsible for educating children in local cultural values, customs, and knowledge. Women also play a role as caregivers and companions in formal and non-formal education.

Through these roles, women in the Bugis-Makassar tradition play a very important role in maintaining and continuing their cultural identity. Acknowledgment and appreciation of the role of women in the Bugis-Makassar tradition are important for promoting gender equality, empowering women, and preserving a diverse and highly valued culture.

4. Gender Dynamics

Gender is a novel concept to society. Gender indicates a part of responsibilities between husband and wife in the family, for example, the husband earns a living while the woman works to take care of the household. Bugis people believe in gender roles that are influenced by local culture and customs. The notion of gender lies in the term of disposition, which can be separated into two characteristics, namely, the disposition of natural characteristics and the disposition that can be changed to be interchanged (Taufik et al., 2022).

Changing gender dynamics in Bugis-Makassar society refers to shifts and transformations of the roles, norms, and relations between men and women within Bugis-Makassar tribes in a modern context. Traditionally, in Bugis-Makassar culture, there is a distinctive pattern of gender roles, where men have a dominant role in the economy and public life, while women have a role that is more focused on household and family matters. However, with social and economic changes and times, gender dynamics in Bugis-Makassar society have also shifted. Bugis-Makassar women are increasingly and actively involved in various aspects of social, political, economic, and cultural life. They can take on roles as leaders, entrepreneurs, and professionals, and are active in community organizations and social activism. These changes were driven by factors such as more equitable education, easier access to information, awareness of women's rights, and changes in social views of gender roles. Bugis-Makassar women are increasingly aware of their potential and contribution to society and are taking the initiative to strive for gender equality and overcome barriers to their participation. Gender dynamics also face challenges and conflicts with traditional values and social expectations that still influence Bugis-Makassar society. Conflicts between traditional values that emphasize women's roles as homemakers and modern demands for gender equality can occur.

Gender dynamics in Bugis-Makassar society are a complex and evolving process. This requires a deeper understanding of the social, cultural, and contextual factors that influence such changes, as well as collaborative efforts from various parties to create a supportive environment for gender equality and women's empowerment in Bugis-Makassar society. Despite women being given opportunities to work, they are still often expected to fulfill traditional gender roles as caretakers of the home. This expectation is rooted in the historical view of women as housewives and caregivers, and it is often challenging for women to balance their career and family duties, especially when companies do not have sufficient support systems in place for them to manage unexpected family emergencies. In essence, women are expected to fulfill the roles of a wife and a mother within the household. However, this expectation is not profitable for women who work outside the home and must juggle multiple responsibilities (Muis et al., 2021).

Women try to use modern ways of dealing with many traditional role expectations, expecting women to become housewives, although most women work full-time outside the home (Gui, 2020). The involvement of women in domestic work has had a beneficial effect on their fertility rates. The extent of their participation in household chores is likely to differ depending on the educational level of the wife. There is a correlation between women's educational achievements and their engagement in domestic tasks (Cheng et al., 2020). In gender roles, these women handle household and work responsibilities, so there is gender inequality (Parlak et al., 2021). Women spend more time at home and do more work (Briscoe et al., 2019). In addition, the presence of women in various public spaces and social media is obvious today (Varshney, 2019). Mothers are overwhelmed by domestic tasks, childcare, and homeschooling assignments. Most mothers' professions have suffered due to an increase in housekeeping and childcare/online schooling. This is not usually true for fathers who emphasize their office careers. During this period, what happened in Bugis-Makassar society consistently placed second-class women behind males and treated them unfairly, resulting in discriminatory behaviors and unjust treatment (Muhammadong, 2020). Men and women who are in a marriage relationship in the Bugis-Makassar kinship system, are ruled by blood and marriage (Kesuma, 2019). Furthermore, there are other

traits in the Bugis-Makassar history and culture where mothers' status, title, and occupation are highly revered. A mother's purity, piety, and wisdom must be preserved. A mother's information must be kept up to date at all times (Kesuma, 2019). The participation of women in the world of entrepreneurship is still minimal compared to men (Pandang et al., 2022).

The existence of rapid social changes such as urbanization, modernization, and economic development also has the potential to affect the dynamics of gender relations in Makassar society. Makassar women are increasingly exposed to formal education, employment opportunities outside the household, and greater access to information and technology. These changes can affect the role of traditions and norms in gender relations in society. The lifestyle changes, particularly in agricultural households in South Sulawesi, with gender subtleties. Household livelihood methods, namely men and women, must play a role without restricting each other's access, control, participation, and rewards. Economic transformations have risen to different alternative employment, both farm and off-farm, in relation to the development of workspace in the formal and informal sectors, and driven changes in roles and time allocations (Suhaeb et al., 2020). For household livelihoods in fishing communities in South Sulawesi, stating that the involvement of fishermen's wives is an actualization of the Bugis-Makassar community (Idrus et al., 2022). Women in the Bugis-Makassar tribe have a very important role in improving the family economy. They are actively involved in various economic activities, such as farming, trading, or managing a home business. Bugis women possess a wide range of skills and knowledge in this field, and they contribute significantly to the family's future income. Bugis women often become the financial managers in the family as well.

5. Empowerment of Women in the Bugis-Makassar Tribe

Women's empowerment in Bugis-Makassar refers to the efforts made to increase the independence, participation, and influence of Bugis-Makassar women in various aspects of life. Women's empowerment aims to eliminate gender inequality, increase women's access to resources, and strengthen their roles and contributions in society. In the Bugis-Makassar context, women's empowerment focuses on providing women with equal opportunities for education quality, access to employment and economic opportunities, and active participation in decision-making that affects their lives. These involve raising awareness of women's rights, eliminating gender discrimination, and strengthening women's capacity in various fields.

Empowerment of Bugis-Makassar women also involves revitalizing and strengthening cultural values that value women and acknowledge their contributions to society. This can be done through education and a better understanding of the Bugis-Makassar tribe's cultural and historical heritage, as well as increasing awareness of women's role in maintaining and continuing the tribe's noble traditions and values. Empowering women in Bugis-Makassar also involves addressing barriers that prevent women from reaching their full potential, such as gender violence, gender stereotypes, and limited access to resources and opportunities. These involve collaboration between the government, civil society organizations, and other institutions to develop policies and programs that support women's empowerment in Bugis-Makassar.

In addition, women's empowerment also involves a holistic approach, considering the interrelated social, economic, and political dimensions. These include social change, policies that support gender equality, increasing access to education, improving health conditions for women, and eliminating structural injustices that affect women. Overall, women's empowerment aims to create an inclusive, just, and equal environment for women, where they have the autonomy, freedom, and opportunity to reach their full potential and contribute significantly to social and economic development. By strengthening the position and role of women in society, Bugis-Makassar women's empowerment contributes to sustainable, equitable, and inclusive development. This not only benefits individual women, but also positively impacts their families, communities, and society as a whole.

Conclusion

Analysis of gender dynamics in the Bugis-Makassar tribe in South Sulawesi found several important things related to identity, role, social change, and women's empowerment. Gender identity in the Bugis-Makassar tribe is formed through social construction that depicts women as holders of the traditional role of housewives who are respected and defended by men. However, it is important to note that this gender identity continues to change in the context of social change and increasingly strong external influences. The role of women in the Bugis-Makassar tribe is not limited to being housewives, but also has roles in social, economic, political, and cultural life. Bugis-Makassar women have significant involvement in decision-making and contributions in various aspects of community life, both at the family level and in the wider community.

Social changes affect gender dynamics in the Bugis-Makassar tribe. Factors such as modernization, globalization, and economic development, have brought about changes in gender roles and identities. Bugis-Makassar women are increasingly involved in the world of work, education, and other social activities, changing the existing traditional order. Women's empowerment plays an important role in empowering Bugis-Makassar women. Efforts to raise women's awareness of their rights, provide equal access to education, skills, and other resources, and strengthen women's participation in decision-making and leadership, have contributed to women's role and influence improvement in society. Analysis of gender dynamics in Bugis-Makassar tribes shows that social changes, gender identities, women's roles, and women's empowerment are interrelated. Bugis-Makassar women have significant societal roles and experience changes in their identities and roles in response to social change. Women's empowerment efforts are important in increasing women's roles and contributions to developing a more inclusive and equal society.

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